

the world was not an abolitionist. He never forbid slavery directly, but on the contrary, his inspired Apostle writes to the Colossians, 3d chapter, verse 22 to 24, inclusive, and says:

"22. Servants, obey in all things your masters according to the flesh; not with eyeservice, as men-pleasures; but in singleness of heart, fearing God:

"23. And whatsoever ye do, do it heartily, as to the Lord and not unto men;

"24. Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."

Now, sir, the answer to this is easy. It was not a part of the mission of Christ or of any of his Apostles to interfere with the political institutions of any country. He did not say to the world that slavery ought to be immediately abolished—indeed he did not say that it ought to be abolished at all; but this he did do. He gave to the world a principle in moral ethics, which of itself did uproot the system of slavery as he found it among the Jews and the Romans, and has since abolished villanage in England, serfdom in Russia, negro slavery in many of the United States, and has dealt a death-blow to the peonage of Mexico. The Apostles did not attempt any radical change in any of the systems of government which they found existing in our world when they began to teach. On the contrary, they taught us to "render unto Cæsar the things which are Cæsar's," a command positive in its tone; plain and easily to be understood; yet a large portion of our people seem little inclined to obey it. While at the same time the Apostles attempted no radical changes in the government of the Roman people, or of any other nation, they laid down a law in morals upon which all judicial or profane law and even governments ought to be based. They did this when they taught us to love God with all our hearts—and more especially did they do this when they said "love thy neighbor as thyself," and when they reiterated the doctrine in these words—"do unto others as you would have others do unto you."

No, sir, the Apostles of Jesus Christ were not political agitators, demagogues, reformers, or revolutionists; much less were they disposed to turn rebels or traitors. They did not recommend any modification of the form of the government established by the first of the Cæsars—they did not suggest any change in the Roman or Hebrew jurisprudence—nor suggest any great military enterprise—they made no new discoveries in law, medicine, arts, sciences, or government—their mission being to preach Christ and him crucified, and to indoctrinate the world in morals; and in thus teaching men what was right, they left it for statesmen, in the providence of Almighty God, to apply the principles contained in the lessons taught by the Apostles, to the government of nations and the general regula-

tions of society. The spirit of the language which I have just quoted, viz: "Do unto others as you would that they should do unto you," is in opposition to slavery in any form, and is in opposition to all manner of cruelty, injustice, tyranny or oppression.

Suppose the Apostles had attempted to bring about any radical change in the political condition of things as they found them—with what, (I ask gentlemen to answer in their replies,) with what favor would their doctrines have been received by any of the people? The same, sir, as would have greeted the preaching of the abolition of slavery in the city of Charleston in 1861, and gentlemen can easily imagine what sort of favor that would probably have been. Had the Apostles told the people of Jerusalem, of Rome, of Corinth, of Ephesus and of Athens, that one leading condition of their entrance into the Christian Church would be the immediate emancipation of their slaves, and a promise to use their best endeavors to bring about the abolition of slavery in the whole length and breadth of the great Roman Empire, even at the risk of exciting seditions among the people and a civil war, and the destruction of that great government, which, with all its imperfections extended protection to many millions, and the surest and best protection that could then be had at the hands of any government—I say, sir, had they done this they would have been slain without a legal hearing, and would have most signally failed in making a single convert to the great truths of Christianity.

True, the Apostles might have turned abolitionists or political reformers, and with the help of a miracle could have succeeded—but the time for miracles was just passing, and it had never been the practice of the great Governor of the world to work in the affairs of men by other than human agencies. This was the rule, and when Moses smote the rock from which gushed pure water for a people dying of thirst to drink, the order of nature was reversed, and the miracle was but an exception to the general practice. The history of the world goes to show that all the great reforms in politics and religion which we are taught to believe were effected by the Deity, were wrought by the aid of human agencies, operating on human passions, prejudices and weaknesses.

And again, "the Apostles were not abolitionists." Why, sir, slavery is not the only thing which we think wrong in principle and practice, which the Apostles failed to attack directly. It was, during the Apostolic age, a common practice among different nations of the earth for men to possess themselves of a plurality of wives, yet in no instance did the Apostles forbid this practice save in the case of a bishop. This command occurs in the second verse of the third chapter of Paul's first Epistle to Timothy. I will read it: